

A true Touchstone

for a counterfeite Catholike.

Conteining an houres conference (as it were
betweene *Fidelitie* and *Simplicitie*) touching
a meane whereby a Catholike in
name, may become a Catho-
like in deede.

Dedicated to those Catholikes that preferre
heauenly Wisedome, before earthly Witte.

Written by R. M. Student in Diuinitie.

Iohn. 13. and Gala. 5.

By this shall all men knowe that ye are my Disciples, if ye
haue loue one to another. &c. For in Iesus Christ, neither
Circumcision auayleth any thing, neither vncircumci-
sion, but Fayth which vorketh by Loue.



Imprinted at London by W. White,
dwelling in Cow-lane. 1609.

A true Touchstone

for the Christian Church

Containing a true and perfect description of the same

as it is now in the world, and of the manner of its

growth and increase, and of the manner of its

decay and destruction, and of the manner of its

revival and reformation.

By John Gorton, Minister of the Gospel at

London. Printed by J. Sturges, at the

Sign of the Anchor, in St. Dunstons Church-yard.

1688.

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THE AVTHOR TO THE DISCREETE READER.



O vse many wordes in
crauing thy pardon (good
Reader) for my faultes here
committed, I thinke it need-
lesse; for I desire no more
of any man, touching pu-
nishment or pardon, then
wisdomes doth afforde to all men; that is, pu-
nishment, and not mercy, to those that offend of
malicious wickednesse, and pardon, only to those
that are as ready to amende by instruction, as to
offend by ignorance. The best may be amen-
ded, and well may they be reckoned in the num-
ber of the best, that dayly endeavour to amende.

If I were as well a Maister in Artes, as I
am a louer of Artes, I would then present vnto
thee, an Artificiall peece of worke, touching the
manifold vanities of worldly wise men: but by
perusing of that which followeth, thou wilt
soone vnderstand what I want. In the meane
time, I assure my selfe, thou wilt not expect
much humane Learning from the speakers
herein, but rather take all in good part, intended
to a good end: for thou knowest full well, that
where it is more regarded who speakes, then

To the Reader.

what is sayd, there doth Errour soonest take place. But forasmuch as it is impossible for the strength or weakenesse of man, to make Errour or Trueth, better or worse then they are: Let mee therefore entreate thy wisdom, to correct his follie, that would respect more my weake maner of speaking heere, then the matter it selfe spoken. For if thou vouchsafe so to doe, I dare avouch, that thou shalt finde this Treatise to be no worse then, *A true Touchstone for a counterfeite Catholike*. Trueth will be trueth still, although neuer so simply set out; and to some, as welcome in poore array, as in Rich arraye, Fare well.



A true Touch-

stone for a counter-
feite Catholike.

Fidelitie.



Onest Simplicitie,
what newes with
thee?

Simplicitie.

Poore & banished
Simplicitie, comes
to visit thee vertu-

ous *Fidelitie*; and withall, to craue a li-
tle conference with thee, touching
some good meane whereby a *Catholike*
in name, may become a *Catholike* in
deed: for the number of carnall Chri-
stians is now growen so great, that a
man may search both Citie & Coun-
trie, and yet find but a few faythfull
people, And if it please thee to graunt
my Request, my desire is also, that we
be as brieve therein as conueniently

we may ; for my weake memorie is notable to beare away the Contents of any long Discourse.

Fid. Welcome honest friend, and most heartily welcome : and be thou assured that I will vse my best endeavours, briefly to satisfie thee according to thine heartes desire.

Simp. I yeeld thee many thanks, for this thy kind entertainment.

Fid. Thou art more thankfull then thou needest to bee ; for whatsoeuer is done of duetie, deserues no thanks ; and Simplicitie in Christ, deserues no lesse then the fauour and friendship of Fidelitie in any thing whatsoeuer. But mee thinkes thou lookest very sadly : What is the cause thereof ? Canst not thou take thy Banishment in as good part, as I doe mine ? Be of good comfort man, this Crooked age cannot last alwayes.

Simp. I hope so ; for it is commonly sayd, when a sicke Body is at the worst, it will either then amende, or end : and my simple iudgement cannot discern how the world in general

rall may be worse then it is: for, *Christians* (although the Least part of the world) are reckoned for the Best part thereof; and yet mee thinkes the most part of them also, are little better then Fooles, in respect of true Wisdome: And that is the cause why I am now so sadde; and not for my Banishment, being banished (as thou art) onely from the societie of Worldlings; with whom we could neuer yet well agree.

Fid. If that be the cause of thy sadness, I both allow and commend thy Sobly sorrow, for it proceedes from a true zeale, which is neuer directed by a false called knowledge: And therefore in hope to yeeld thee some comfort, in good time, let vs in the name of God, enter into our pretended Conference. And first tell me, why thou doest thinke that the most part of Christians, are destitute of true wisdome?

Simp. Because they professe God in wordes, and deny him in deedes: and therefore, no wiser in effect, then the Foole, which the Prophet *Dauid* speaketh of, *That saith in his heart, there*

* Psalm, 53. *is no God.**

Fid. What thou hast now spoken, is too true I doubt: But let vs be warie in iudgement, touching Wisedome, and Follie: For a certaine Philosopher sayd, that none could tell truly who is wise, and who foolish, but only the wise Man: And so consequently, a wise Man cannot be knowne, but by a wise Man.

Sim. If what I haue spoken be according to trueth, I account it not ill spoken, though simply spoken: Indeede I acknowledge my selfe to be very simple, in respect of worldly wisedome; & I desire rather to continue so stil, then to become a wise Worldling.

Fid. Thou sayest well, for I should take the greatest Doctour in Europe, to be little better then a Foole, being no better then a right worldling, who is altogether vncapable of spirituall matters; for therein, albeit he hath cares, yet he heareth not; eyes he may haue, yet he seeth not; and that is the onely cause, that although there be now, many good Preachers and Teachers, there was neuer lesse good Learners; for worldlings
blindly

blindely beguile themselves, in taking more care for the Body; and temporall Trash, then for the Soule, and everlasting Treasure.

Sim. And doest thou also hold it for an vndoubted trueth, that no worldling can be truly wise?

Fid. I hold it for an vndoubted trueth, that no worldling can be truly wise, so long as he remains a worldling. What the trueth it selfe doth abouch, hold thou it for a certainty, & doubt nothing therof. The naturall man perceiueh not the thinges of the Spirit of God: For they are foolishnesse vnto him: Neither can he know them, because they are spirituallly discerned. But he that is Spirituall, discerneth all things. &c. Againe, The wisdome of the world, is foolishnesse with God.* * 1. Cor. 2. Know ye not (sayth S. James) that the ^{&c. 3.} amitie of the Worlde is the enimitie of God? Whosoeuer therefore will be a friend of the world, maketh himselfe the enimie of God. &c.*

* James. 4.

Sim. Which is the most surest way, whereby to know a true Christian from

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Fid. I hold it for an vndoubted
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* James. 4.

Sim. Which is the most surest way,
whereby to know a true Christian
from

from a Counterfeite Christian?

Fid. The most surest way (in my iudgment) is to note wel by his conuersion, whether he be indued with a faith working by loue, or with an idle faith: he that hath the first, is a Christian indeede, although he be as simple as thy selfe; the other is but a Christian in word onely, although he be so greatly indued with earthly knowledge, that thereby he may well be made Pope of Rome. For, from the highest to the lowest, he that endeauoures not to fulfill Gods will, befoze any thing else whatsoeuer, is no true Christian: for the true Christian is led by the Spirit of God,* and where that spirit raigneth, sinne can not raigne. Therefore beleue not euery spirit that boastes of y^e Catholike faith, but try the spirites, whether they are of God or no: * He that seekes by his actions, to glorify God onely, is truly spirituall. And by this way, may a man as well examine himselfe, as an other.

Simp. But, by what meanes may we best know, which is a true faith, and which a false faith?

Fid.

* Iohn. 7.
& Rom. 8.

* 1. Iohn. 4.

Fid. Only by the sacred Scriptures: for faith is by hearing, and hearing by the word of God. * True faith is the * Rom. 10. ground of thinges hoped for, and the euidence of thinges not seene: * which * Hebr. 11. whosoever doth fully possesse, doth see God so perfectly with the inward eye, that he cannot goe amisse; for being thereby truely spirituall, and discerning all thinges, * he shuns errour, and followes truth: he escheweth euill, & imbraceth * I. Cor. 2. good; and so by that faith, working by loue, he doth truely obserue all the commaundementes: For he that sayth, he knoweth God, and keepeth not his commaundements, is a lyar, and the truth is not in him. *

* I. Iohn. 2.

Simp. Is it possible for any Christian to keepe all the Commaundementes?

Fid. Yes, in some respect, it is possible for a true Christian to keepe all the Commaundements: for he that is bozne of God sinneth not. *

* I. Iohn. 3.

Simp. How, or by what meanes may he keepe them?

Fid. Duely by this meanes; he being a true member of Christ, (by faith woꝝ.

working by loue,) and thereby vsing his best endeauiours to keepe them, what soeuer he wants therein, Christ (being the head,) doth iustly supply: For those which be of faith in Christ, are blessed with faythfull Abraham, as being the Children of Abraham, and Heires by promise*: And being Heires by promise, then also the children of God; and (as I noted before,) whosoever is borne of God, sinneth not. And that thou mayst the better vnderstand the trueth hereof, note S. Paul*, saying, I liue not now, but Christ liueth in me. &c. For Christ is the fulfilling of the law*. And therfore (according to the same Apostle) Whosoever doth confesse with the mouth, the Lord Iesus, and beleeueth in heart that God raised him vp from the dead, shall be saued. &c. It is the beleeuing in heart that makes the true catholike Christian, for he is no true Catholike, what religion soeuer he professeth, if he endeauiour not as well to expresse Christ by deedes, as to profess him by wordes. It is very requisite therfore, that euery Christian should daily examine

* Gala. 3.

* Gala. 2.

* Math. 5. &
Rom. 10.

mine himselfe, whether he resist temptations, or no: whether he regarde more the Soule, or the Body: things temporall, or thinges euerlasting: Briefely, whether the spirit or the flesh, raigne in him: All which, he may the better perceiue, if he note well how much time he spends for the good of the Soule, and how much for the good of the Body. if most for the good of the Soule, then is he likely to prooue Spirituall; if contrarie wise, then no better then a carnall worloling, vntill he repent and amend. And herein no one degree is more priuiledged then an other; for both the greatest, and the least, (and whosoever, else betweene them,) are all to serue God in their vocations, least their soules perish euerlastingly*. And if any one degree, * Luke. 13.
haue more cause to consider of these thinges then an other, it is the greatest; for to whome most is giuen, most shall be required, and being found faithfull, best rewarded*. But what shall it pro- * Math. 25.
fit a man to gayne the whole world, if he loose his owne Soule*? * Math. 16.

Sim. But all vocations are not alike,
and

and therefore some men may want that opportunitie (to go to the Church and serue God,) which others haue, and yet no doubt, God will as well accept the one, as the other.

Fid. I know well, that all vocations are not alike; and I know also, that thou art much deceiued, if thou thinkest that the going to the Church (or else where) to pray, and to heare the word of God, is the onely true seruing of God, for we resort to the Church, to giue praise and thanks to God for his benefites; and to heare reuerently his word, thereby to learne how to serue him in our vocation; and there also we mutually pray together one for another, that we may all haue grace so to serue him: for, to discharge our dueties in our vocations, according to Gods law, is the onely true seruing of God. And therefore whatsoever our calling is, it behooueth vs therein to haue as great care for our neighbours welfare, as for our owne: otherwise, the al-seeing eye of God, will well perceiue that our heartes doe not loue him aboue all thinges, albeit our
tongues

tongues anouch it neuer so much: For
 it is not the boasting of an idle Fayth,
 that can serue our turnes therein, but we
 must learne by Scripture, to worke our
 saluation with feare and trembling, as
 the holy Apostles hath taught vs. * For * Phil. 2. and
 had we that Fayth which they had, we 1 Pct. 1.
 should then liue by Fayth as they did,
 (for the iust liue by Fayth*,) whereas * Rom. 1.
 now, a great number of vs die, for want
 of Fayth; like vnto the faythlesse Iewes,
 who although they boasted that they be-
 leeued Moses writings, yet they did
 not beleue; for our Lord tolde them
 plainly, that if they had beleeued Mo-
 ses writings, they would haue beleue-
 ued him also, for Moses wrote of him. * * Iohn. 5.

Sump. Who are those that God doth
 call our Neighbours? and whom we
 ought so to loue as our selues?

Fid. Euery humane Creature, by-
 on whom a Charitable deede may be
 wrought: * and therefore, whiles we * Luke. 10.
 are in this world, let vs be carefull to
 helpe all men, both in body and soule; for
 that is the will of God. * And where I * Gala. 6.
 say, All men, I vnderstande Turkes,
 Jewes,

Jewes, Infidels, Heretikes, leaues
Christians, and who else soeuer.

Sim. Then for as much as we must
be carefull to helpe all men, both in Bo-
dy and Soule: It seemeth most requi-
site, that wee first helpe our selues; for
therby we may be the beter able after-
wards to helpe others.

Fid. True, great reason there is, that
we should first begin with our selues; for
the spirituall sickness among Christians,
is the greatest euill that can fall to man-
kind; for who else in the world, can pre-
uent the Diuell with his diuelish plots,
but only faithfull Christians: and there-
fore the manifold euills committed in
these our dayes (among Christians,) doe
manifestly declare our small number of
faithfull Christians: for they are not all
faithfull, that professe Christ; a fained
faith, cannot be a true faith, though all
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professe Christ by wordes, and deny him
by deedes; (as thou didest note before)
and those faithlesse Christians, I ac-
count no better then Heretikes and Infid-
els:

bels : For there is not any man guided by the light of true fayth, that wil forsake the good way to Heauen, to follow the euill way to Hell. And therefore although amongst men, there is some distinction made betweene Infidels and Heretikes, and lewd Christians, and such like, yet in the infallable iudgement of God, they are all no better then the Heathen,* and Infidels; for how doe they belecue in God, that take euill to be good, and good to be euill, knowing well that his holy word doth auouch the contrarie? I thinke it meete therefore, that the counterfaite Christian (of what profession so euer he be,) be taken for no other then an Heretike, whose property is to deny the true fayth in Christ, and cleaue to some phantasticall conceites, proceeding from the wisdom of flesh and blood, for euen so doth the carnall Christian, either in worde or dede, is not in both; and it is the Heretike only, that is most odious to God, for he that knowes not the will of God, and doth things worthy of stripes, shall be beaten but with few, but the Heretike with ma-

* Math. 18.

* Luke. 12.

ny, because he knowes the will of God, and doth it not; * for by willfull blindness, he striues against the same trueth which himselfe professeth to beleue.

Simp. What trueth is that?

Fid. The trueth of holy Scripture, which all Christians professe to beleue.

Simp. If all Christians agree to the trueth of holy Scripture, me thinkes a reconcilliation amonge them, might soone be brought to passe.

Fid. Thou sayest most true, if none of them would be wilfully blind, & then obstinate.

* Psal 101.
& 1. Cor. 5.

Simp. Let the willfull, blind, and obstinate, be confounded, and the rest conuerted; and so the euill dissention may be well taken from vs, and we remaine in Christian peace and vnity.*

Fid. That might very well be done also, if the greater part of all sides were not worldlings.

Simp. Admit the most part be worldlings, let those worldlings also be confounded by trueth, that wil not be conuerted by trueth: Otherwise the euill will still remaine amongst vs, and we
our

our selues thereby in danger of confusion in the end, for tollerating so much euill. For though almighty God suffer the good and bad to grow till the harvest, yet the only time for man to work in Gods fielde, is now. And although it be doubtfull also, that we shall altogether preuaile against this present euill, yet let vs vse our best endeauours to preuaile therein, least we be found guiltie, for the concealing of high treason, against the King of Heauen. No doubt there are some good, amongst a great number of bad; and the good prouidence of God is such, that the good, shall neuer be spiritually overcome by the euill, (albeit there were a thousand euill, for one good,) but rather the euill, by the good.

Fid. That is an vndoubted trueth, for Hell gates shall neuer be able to preuaile against the true Church, * consi. * Math. 16: sticking onely of good Christians. And therefore by true fasting, and zealous prayer, & with other such good meanes, it seemes to me also, that these generall euils might soone be cast out from vs. If

to prevent the infection of sinne and Heresie, (the cause of al plagues) there were as great care taken, as there is to prevent the infection of the pestilence, (the one killing the Soule, the other but the Body,) we should then soone feele the mighty operation of Gods mercy, and goodnesse, in Christ Iesus. But alas, what hope can there be for the recovery of their health, and welfare, which being sicke of a deadly disease, had yet rather tollerate the Galladie, then the Medecine. We have been long acquainted with the Disease (saith the Worldling,) but the Medecine is new, and therefore away with it as a noveltie: shall we now become wiser herein, then our fore-fathers were? No, we rather thinke it pollicie, to tollerate this euill, least otherwise a worse matter ensue. These, or the like speeches, doe worldlings utter, to vphold Iniquitie: and therein, they prosue wiser in their generation (as our Saviour sayth*) then the childezen of Light: For by such diuellish pollicie, Sinne and Heresie hath been vpheld of a long time. Euill Custome growes by

* Luke. 16.

little

little and little at the first, and then little perceiued: but (not being prevented) in the end, it becomes so mightie & strong, that it will sooner ouercome Emperours, then Emperours can ouercome it. This hope is onely left, Si Deus nobiscum, quis contra nos? * If God * Rom. 8.
be for vs, neither euill Custome, nor Antichrist; no nor the Father of Lyes himselte, shall euer be able to preuaile against vs: Therefore let vs neuer be vnmindfull to call to God for ayde herein.

Sim. God graunt wee may so doe. But some will say; that prescript Fasting and Prayer, &c. are Popish: and therefore not fit for vs to vse.

Fid. Hipocriticall Fasting, & Prayer in a strange tongue, may saue some what of Poperie: but whatsoeuer is good, let vs imbrace it, although the Turke vse it: Let vs be diligent to eschew the Euill onely, and not the Good for the Euill. And forasmuch as it is probable that Trueth & Vertue dwell in y mid-way, betweene two extreames, let vs be diligent also, to eschew euery

occasion, that would draw vs to bende too much towardeſ either of thoſe extreames. And therefore if there be any Conſtitution or Tradition of the Romiſh Church, which is not contrary to the word of God, but rather to the exalting of Vertue, and ſuppreſſing of Vice, let vs not contemne it for any reſpect whatſoeuer, but embrace it for our owne good: for in ſo doing, we ſhall the rather mooue our Aduerſaries to doe the like with vs, ſeeing we require no more at their handes, then that which is both agreeable to diuine Reaſon, and confirmed by holy Scripture.

Simp. There are many which are of a contrary opinion therein to thee; for they diſallow diuers good Orders, and decent Ceremonies in the Church, becauſe they haue bin heretofore abuſed in the luxurious time of Poperie.

Fid. If they continue ſtill in that vaine opinion, they will prooue little better then Enemies to the Peace and vnitie of the Holy Catholike Church; which teacheth euery Chriſtiā, to prooue all thinges, & hold that which is good*:

But

But lawfull Authoritie (commaunding any thing to be vied, not countermaunded by holy Scripture) we are bound in conscience to obey; otherwise, we resist GOD; for, there is no Power but of God*. Therfore I hope, the best sort of those people, will rather in due time conuert themselues, touching their disobedience to such lawfull Authoritie, then to be therein confounded by others.

Sim. But leauing those men to search better the Scriptures, touching the peace and vnitie of the Church, and perfect obedience to Magistrates; and so to become conformable Subiectes, both to God and man; What sayest thou to the ignorant *Papist*? For it may please God, that he may also be cured of his Maladie; first, by laying open vnto him the cause of his euill; and then the cause being taken away, no doubt, but he may doe well.

Fid. I say the obstinate *Papist*, is so greatly blinded, by diuellish collusion, that hardly can a man expect well his recovery: Yet we may well pray for him; because nothing is impossible to God.

But for the Ignorant Papist, religious and zealous in the serving of God, according to his knowledge; there is great likelihood of his conuersion, the cause of his errours, being (as thou sayest) layd open vnto him. And therefore to examine this matter a little, (seeing thou desirest so much his conuersion.) What dost thou take to be the cause thereof?

Simp. I take his vaine opinion, touching the Church, to be the cause thereof: For he takes the doctrine of the particular Church of Rome, to be the doctrine of the holy Catholik Church, against which, Hell gates cannot preuaile.

Fid. Hee doth so indeed, and thereby he is much deceiued; for they must be Holy, that are members of Christ & his Spouse the true Catholike Church; for our Creed teacheth to beleue the holy Catholike Church, the Communion of Saiutes. But according to the opinion of the counterfeite Catholike, a man may be both a member of Christ, and a member of an Harlot: a partaker both of our Lordes Table, and the Table of Diuels.

Diuels. But this Doctrine is opposite to holy Scripture*; and therefore Errour. And it is most euident, that he is no member of the true Church, that is not a member of Christ: for, Christ is the Head of the Church, and, the Saviour of his Body*.

* 1. Cor. 6. and 10.

* Ephes. 5.

Simp. That trueth being confirmed by holy Scripture, mee thinkes the Papistes might very easily perceiue, that the Pope of Rome, being a Reprobate, (as they confesse some Popes may be*) can not be the head of the true Church, because he is not so much as a member thereof. And therefore in my iudgement, they are very much deceiued, that take euery Byshop of Rome (good or bad) to be the true and faythfull successour of S. Peter, because great in Peters Chaire.

* In their Rhetorish annotation. Math. 23. verse, 2.

Fid. They are deceiued vndoubtedly; for it was a liuely Fayth in S. Peter, which our Lord prayed for to continue in his Church, and not a dead Fayth: for his Fayth proceeded not from flesh and blood,* (being of himselfe but a simple Fisher-man) but from God the Father

* Math. 16.

ther of our Lord Iesus Christ, who sometimes respectes more the Least, then the Greatest. And therefore let the Romish Doctors consider well vpon our Sauours wordes in the 11. of S. Math. touching the illumination from God to little ones, saying: I giue thee thanks, ô Father, Lord of Heauen and Earth, because thou hast hidde these things from the Wise, and men of Vnderstanding, and hast opened them vnto Little ones: It is so, ô Father, because thy good pleasure was such. Againe, in the 18. Chapter: Verily (sayth he) except yee be conuerted, and become as Little Children, yee shall not enter into the Kingdome of heauen, &c. Let them note S. Paul also, saying: *Brethren, you see your calling, how that not many Wise men after the flesh, not many Mightie, not many Noble, are called: But GOD hath chosen the Foolish thinges of the World, to confound the Wise: and God hath chosen the Weake thinges of the World, to confound the Mightie things &c. (and why?) because no Flesh should glorie in his presence.

Sims.

* 1. Cor. 1.

Simp. Doeſt thou thinke that thoſe Scriptures are generally againſt all Great men; as Noble men, and Rich men, Byſhoppes, Doctors, and ſuch like?

Fid. No verily, for ſuch men (though Great in the World) may be Humble in Spirit, and loue ſimplicite in Chriſt. Blessed are the Poore in Spirit (of what degree ſoeuer,) for theirs is the Kingdome of Heauen*. Among Wiſe men, * Math. 5. neither Greatneſſe nor Littleſſe, is onely reſpected touching a Spirituall man: but true Humilitie in either of them, makes that Spirituall man: And therefore, if both Papist and Proteſtant, become carnall through Pride, of what degree ſoeuer they be, God reſiſteth them both,* & giueth Grace to neither: * 1. Pet. 5. And then, although according to humane learning (being both Learned,) they may both argue much one againſt the other, yet hardly will either of them conuert the other; becauſe they are both carnall, for, the carnall man vnderſtandeth not the things of the ſpirit of God; becauſe, they are fooliſhneſſe vnto him: neither

* 1. Cor. 2.

ther can he know them, because they are spiritually discerned.* And therefore when two such, argue together, it may well be expected, (and partly by experience of our late Fugitiues) that in the end, the Papist will wholly peruert the Protestant: For being both worldlings, (and continuing so still) God giues them both ouer, as his opposite Enemies, For whosoever will be a friend of the world, maketh himselfe the Enimie of God,*and then no better in his sight, then an Atheist, whose heart is of no Religion.

* Iames. 4.

Simp. Thy wordes are according to diuine reason; for we know well, that a learned Atheist may play with both hands, and write very eloquently (tho not very truly) both against the Protestant and the Papist; (I meane, sometimes defending the one side, sometimes the other) and all to shew his worldly wit, & cunning in Learning. But leauing such men, (without repentance) to a dolefull doome; What sayest thou touching a Papist, being truly humbled in spirit?

Fid.

Fid. Undoubtedly, he will soone become a true Catholike; for then God will giue him grace to seeke Trueth, and find Trueth. But beleue none of them touching humilitie, untill thou seeest him vnsaignedly to submit himselfe to heigher powers: for, there is not any power but of God. * And therefore so long as he doth willfully follow the wisdom of the flesh, contained in the Doctrines and Traditions of men, and obstinately resist the wisdom of the spirit, contained in holy Scripture; he doth still remaine proud, in refusing to submit himselfe to the heighest power. I say therefore, trust them not too much, before thou tryest them, for the Deuill for his owne aduantage, will sometimes appeare like an Angell of light; and as that counterseite light, deceiues them; euen so would those counterseite Catholikes deceiue thee also, if it were possible; and all by some outward shew of holynesse: but in any case, be not ledde by blinde Guides; for, where the Blind leades the Blind, they fall all into the Pitte of Errour. *

* Rom. 13.

* Math. 15.

S^m.

Sim. A iust reward for such wilfull blindnesse, proceeding from a vaine opinion, that the Church of *Rome* can not erre. But mee thinkes that their opinion therein, might soone be altered, by laying open vnto them some one errour onely, which the same Church teacheth, and not to passe from one poynt to another, vntill a full end be made of some one onely : for if we can not find any good meanes whereby to ouercome one alone, let vs neuer looketo ouercome many together.

Fid. Thou hast simply spoken as much to our purpose, as can be sayd : for by the treating of some one poynt onely, now in controuersie betweene the *Papistes* and our selues, we may best thereby lay open one to an other, where the errour therein lurkes ; especially if both sides (without partialitie) vnfeignedly desire to haue Errour confounded, and Truth made manifest.

Sim. Was this kind of Triall which I speake of, neuer heretofore put in practise?

Fid. Yes, many times ; but not in
such

such ample maner as we would it should be: for though some one poynt onely, hath oftentimes heretofore been treated of on both sides; yet (by the obstinacie of the Aduersarie,) they neuer hitherto, came to full agreement touching any one, befoze they proceeded to another: but much strife and controuersie, & many great Volumes written one against the other, and all to no great profite in the end; in respect of the Heretikes conuersion. But if both sides had been constrained to keepe within the compasse and reach of the Sword of the Spirit, (the Word of God, *) and to answer directly one to another; then in the end, by the proouing of one poynt onely, they might soone haue seene, where the Errour lay lurking, and so confound it. And that thou mayest the better vnderstande mee herein, suppose there were some matter in controuersie betweene thee and mee, and we both consent to try by the Canonickall Scripture, which side holdes the Trueth.

*Ephes. 6.

Simp. Let me by thy leaue, aske thee one question by the way. What if I hold

hold (as the Papistes doth) more Scriptures to be Canonical, then thou doest?

Fid. It makes no great matter against this Tryall, whether thou doe or not: for he that hath Trueth on his side, hath so much advantage before the other, that he may well prooue the opinion of his Aduersary, to be contrary to that Scripture which they both hold Canonically; otherwise, of necessitie it must prooue a Trueth: for our Saviour sayth playnely, that hee which is not against him, is with him. * And, hee which is not with him, is against him. *

* Mark. 9.

* Luke. 11.

S^m. Well, proceed.

Fid. Suppose I say, that we both consent to try our matter by the Holy Scripture, and I object directly from Scripture, that thy opinion is contrary thereunto; thou doest then answer by the same Scripture, either directly, or vnderirectly: if directly, we then proceed, touching our matter in controuersie; if vnderirectly, then (noting well the maine point) I vrge thee to a direct answer; neither will I suffer thee to passe any further therein, vntill thou hast answered

Di-

directly to þ matter in hand. Now, thou doing the like with me, & we both continuing the same order vnto þ end, it is not possible that Errour can escape vs, but that of necessitie we shall hunt her out, & so confound her: for Gods word is not both Yea & Nay, in one thing*: it vpholdeth not both Trueth and Errour; but Trueth onely. And therefore without all contradiction, no man can directly mainteine Errour by holy Scripture, vnlesse he vnderstand more or lesse therein then the holy Ghost doth expresse: but, vnderstanding more or lesse in Scripture, then the holy Ghost doth expresse, he is thereby confounded, as being thereby (according to his owne profession) condemned by the same Scripture*.

* Deut. 4. and
12. & Reue. 22.

Si. But I being simple, & not well vnderstanding the Scriptures in al places, perhaps am thereby sometimes afraid to trust mine owne iudgment, touching the sayd Tryall by Scripture; & therefore rather willing that some poyntes should be tryed by the Iudgement of the Church, because Church-men are learned, & expert in Diuine matters.

E.

Fid.

Fid. Due obedience to the Church, I denie not; and to aske counsaile of the Learned, I hold it wisdom: and therefore heare the Church, and aske counsaile of the Learned. But can thy Conscience then be so fully satisfied onely by that meanes, as thereby with a good Conscience to neglect the humble searching of the Scriptures also, knowing the word of God, to be as a Light shining in a darke place, to lighten the pathes of the Faithfull*.

* Psal. 119.
and 2. Pet. 1.

S^m. No verily; for it can not stand with a good conscience, absolutely to forsake the Word of God, and to trust wholly to the word of Man. Neither can it stand with a good conscience, to be in doubt of any thing touching faith. And therefore that we may neither doubt, nor be deceived by our owne iudgement, nor by the iudgement of any other, I must confesse of necessitie, that the best way is, to prooue all, and hold onely that which is good*; for hearing the Church, and asking counsaile of the Learned; it is requisite also meekely to search the Scriptures*: that

* 1. The. 5.

* Iohn. 5. and
Actes. 17.

is, meekely to conferre one place with an other, (otherwise, how doe wee proue all?) For a man may be still in doubt, in proouing onething, and not an other; but not so in proouing all: for then the Conscience is thereby fully satisfied.

Fid. Thou speakest the Trueth, and therefore I woonder not a litle at those men that refuse to heare the Word of God, fearing least they should mistake it; especially because God himselfe hath sayd, Hee that is of God, heareth Gods * Iohn. 8. wordes, &c. The Sheepe of Christ and 10. & 12. follow him, for they know his voyce, &c. Againe, Hee that refuseth mee, and receiueth not my wordes (saith he) hath one that iudgeth him: the Word, that I haue spoken, it shall iudge him in the last day*.

Sim. Alas, what answere will those weake people make at the last day, for that refusall, dying in that vaine opinion, grounded vpon the Antichristian doctrine of their blind Guides,* who teach absolutely (contrary to Christ) that that sacred Word, is no sufficient

C 2.

Iudge

* See their Rhemish notes vpon the 2. to the Gala. the 2. verse, as also Doctor Kellions Suruey, the 1. booke, chap. 6. nūb. 11.

Iudge for a Conscience.

Fid. Not any good answer, whatsoever it be : for suppose Christ, with his Prophets and Disciples, were now upon the face of the earth to preach & teach, as heretofore they haue done ; thinkest thou that Lay Papistes would then refuse to heare them, fearing to mistake them?

Sim. I suppose they would not refuse to heare them, if they might conveniently come where they were.

Fid. But say they could not possibly come to heare them, and those blessed Preachers and Teachers, considering that let, should write vnto them by Letters and Epistles ; thinkest thou, that they would then refuse to read those Letters and Epistles, fearing to mistake them?

Sim. I should verily thinke they would not, but that I finde the contrarie by experience. But I pray God helpe their want of beliefe ; for vndoubtedly, such exceeding great folie, can not proceed from a true sayth.

Fid. It can not indeed, and therefore
we

We may well hold it for an vndoubted trueth, that the originall cause of their wilfull blindnesse, ignorance, and error, is for want of true Faith. For first, in taking a feigned Faith for a true Faith, they thereby take a false Christian for a true Christian; and then a counterfeite Catholike for a true Catholike: and so consequently, the societie of the Faithlesse, for the societie of the Faithfull, the holy Catholike Church.

Sim. Is it possible that they should acknowledge the veritie of holy Scriptures, and yet not thereby able to discern a true Faith from a counterfeite Faith?

Fid. It is possible, and the reason is, because they haue made those scriptures of litle effect, by meanes of their owne Traditions; for contrary to diuine reason, they make the wisdom of God, subject to the wisdom of Man. And whereas true Christian Subiectes endeavour to make themselves conformable to the reuealed will of their soueraign King (the King of heauen) they contrariwise, endeavour to make that will

Will, conformable to their owne Customes and traditions: and in so doing, what follie can be greater?

Sim. Verily, my iudgement can not discern any folly to be greater; and therefore still mee thinkes, that these thinges being directly layde open vnto them, they should then either acknowledge their wilfull ignoraunce therein, or else bring some euident truth for their owne defence, laying open vnto vs directly by Scripture, how we doe mistake them & deceiue our selues. And forasmuch as thou hast truely auouched, that the misvnderstanding of Fayth, is the onely originall cause of their Errours: It seemeth best to mee, that the same poynt onely, should first be thoroughly decided on both sides, before any other be brought in question; vnlesse it were for the better vnderstanding of the same first poynt. And therefore to helpe to make manifest vnto them the trueth therein, let vs in the name of God, search the Scriptures a litle, touching the true faythfull Christian.

Fid.

Fid. I am very willing thereunto ;
for it is a very good meane whereby a
Catholike in name, may become a Ca-
tholike in deed : for when holy Scrip-
tures are truly searched, then Trueth
is to be found ; and Trueth being found,
Errour is thereby confounded . And
therefore first, let it be well noted what
our Saviour sayth (touching a true be-
leeuer) in the Gospell according to
S. Iohn, the third Chapter.

GOD so loued the World (saith he)
that he hath giuen his onely begotten
Sonne, that whosoever beleeueth in
him, should not perish, but haue euer-
lasting life. For God sent not his Sonne
into the World, that he should con-
demne the World ; but, that the World
through him, might be saued. Hee that
belecueth in him, is not condemned :
but he that belecueth not, is condem-
ned already, because he hath not belee-
ued in the name of the onely begotten
Sonne of God. And this is the condem-
nation, that that Light came into the
World, & men loued Darkenes rather
then the Light ; because their deedes

were euill. For euerie man that doeth euill, hateth the light, neither commeth to light; least his deedes should be reprooued. But hee that doeth trueth, commeth to the light, that his deedes might be made manifest, that they are wrought according to God.

Now that we may well vnderstande this trueth of Holy scripture, let vs principally note where Christ sayth, that whoso euer beleeueth in him, perisheth not, but hath euerlasting life. But hee that dyeth in a fayth which worketh not by loue, perisheth: and therefore it is euident, that that Fayth is but a feigned Fayth; and the Fayth which worketh by loue, onely the true Fayth. Againe, note also the cause of condemnation: He that beleeueth not, is condemned already, because he hath not beleeued, &c. This is the condemnation (sayth Christ) that that light (Christ) came into the world, and men loued Darknesse, rather then (Christ) the Light. And why did they so: because their deedes were euill: (as the deedes of all Reprobates are.) For, (sayth hee) euery man that doeth euill, hateth

hateth the light, &c. But hee that doeth
 trueth, commeth to the light, &c.
 Whereby he declares, that the Doers of
 the Law, are onely the true beleeuers,
 and not any other*, howsoever they may * Rom. 2.
 bragge of a feigned Fayth, saying, that
 they are thereby sure to be saued. For he
 that sayth, he knoweth God, and kee-
 peth not his Commandementes, is a *
 lyer, and the trueth is not in him*. But 1. Iohn. 2.
 as many as receiued him, (Christ the
 true Light,) to them he gaue preroga-
 tiue to be the Sonnes of God. And
 who are those? Euen those that be-
 leeuie in his name: which are borne
 not of blood, nor of the will of the
 flesh, nor of the will of man; but of
 God*.

* Iohn, 1.

Simp. Verily, thou hast here briefly
 spoken so much of the true Light, that
 thereby I see manifestly the coun-
 terseite Catholike doth yet walke in
 Darknesse, in affirming contrary to
 our Sauour Christ, that a Reprobate
 (being by eternall iudgement condem-
 ned already) may haue true Fayth, (for
 beleeuing in the name of the onely be-
 gotten

gotten Sonne of God, he hath euerlasting life by promise;) for although we are vncertaine who is a Reprobate, and who not; yet we are most certaine, that the infallible Iudgement of Almighty God, can not be so deceiued, as at any time to account a Reprobate in the number of the Faithfull, because he doth outwardly professe with his tongue, the trueth of Christian Religion, (which he doth altogether denie by his conuersation) for his Iudgements are without repentance, howsoeuer our weakenesse may conceiue of them.

* Rom. 8.

Fid. That can not iustly be denyed: for according to S. Paul *. Those which he knew before, he also predestinated to be made like to the Image of his Son, that he might be the first borne among many brethren: moreouer, whom hee predestinated, them also he called; and whom he called, them also he iustified; and whom he iustified, them also he glorified, &c. And therefore, the Adversaries first Iustification of the Reprobates by Baptisme, is hereby utterly con-

condemned as an Error; for they cannot be so ignorant, as to avouch that God will sometime iustifie that man, whom he hath already (in his secret iudgement) condemned. Christ can not haue condemned members (sayth S. Augustine) and therefore Reprobates are not in the body of Christ, which is the Church.* Againe, in his Booke of the Unitie of the Church, Chapter 18. he sayeth most plainly, That although both good and badde, may giue and receiue the Sacrament of Baptisme; yet not any are spiritually regenerated and built together in the body and members of Christ, but the good. S. Ambrose also (in his sixt Booke vpon S. Luke, Chapter 9. speaking of true Faith, which hee calles, the Rocke,) writeth to the same effect, saying. If thou wilt be a Rocke, thou shalt be in the Church, because the Church is vpon a Rocke. If thou be in the Church, the gates of Hell shall not preuaile against thee. The gates of Hell, are the gates of Death: but the gates of Death, can not be the gates of the Church. But
what

* Against
Cresconius,
the 1. Booke.
cap. 22.

what are the gates of Death, (that is to say, the gates of Hell) but euery one of our seuerall Sinnes? If thou be a Fornicator, thou art entred into the gates of Death. If thou hast broken Faith, thou hast passed through the gates of Hell. If thou hast cōmitted mortall sinne, thou hast entred into the gates of death, &c.

Sim. These two auncient Witnesse which thou hast heere cited, are very plaine, touching our matter in hand. For first, it seemeth to mee, that therein there can not be any thing said more euident against the Aduerlarie, & for vs; then those wordes of *S. Augustine*, saying; *Christ can not haue condemned members*: for thereby it is most cleere, that according to his Doctrine, the true Church consisteth onely of the Faythfull, indued with a Fayth working by loue: the which he doth mightily confirme in his other place, saying: *That the Church consisteth of the Good; and that no Reprobate can be spiritually Regenerated, or ioyned unto them, by meanes of the sacrament of Baptisme.* And therefore I wouder how they can mistake him therein;
espe-

especially conferring both him and S. Ambrose, & holy Scripture together; for thereby they haue prooffe more the sufficient, to satisfie a good Conscience: for the Scripture it selfe, is sufficient to satisfie a good conscience, in any point touching the profession of a true Christian. But seeing they are still rather bent to the opinions of Men, then to the sacred Scriptures, let them note well those speeches of the two ancient Fathers, and then answer directly vnto them: let the tell vs directly, whether S. Ambrose doth meane þe visible Church of Rome, when he saith; *If thou be in the Church, the gates of Hell shall not preuaile against thee.* Let them also tell vs directly, whether hee doth not there teach, that euery deadly sinne, doth as much separate a man from the vnitie of that Church, against which, Hell gates can not preuaile, as Heresie it selfe? Let them, I say, consider well vpon these thinges; for thereby (finding those auncient Doctorto be against them) no doubt they will be the more willing to search the Scriptures touching the same

same matter : and then finding all to be against them, and for vs ; what may be the let, but that we shall all (God willing) agree together, in the same poynt. And therefore if thou canst call to minde any other places of Scripture, touching our matter, now in hand (to weete, concerning the true Christian Catholike) declare them also I beseech thee, that the trueth therein, may be made manifest. But first let me request thee to cleare a doubt, which may arise from that place of Scripture, cited by thee from the 8. to the *Romans* ; for there the Apostle sayth, *Whom GOD doth Call, those also he doth Iustifie and Glorifie*. But our Sauour in the 22. of *S. Math.* sayth plainly, *That many are Called, but few are Chosen* : how then doe those two places of Scripture agree together ? for certaine it is, they doe not contradict one an other.

Fid. They agree very well together, as namely thus : The one is a Heauenly calling by God himselte, and wrought by inward meanes : The other, an earthly calling by man, & by outward meanes
onely.

onely. The first, neuer fayles: for, the
Giftes and Calling of God, are with-
out repentance *. The other fayles of-
ten: For many are so called (by the Ser-
uantes of God) to the heauenly Wed-
ding feast, * but few Chosen.

* Rom. II,

* Math. 22,

And that I may the better satisfie
thee, by alleadging of more Scripture
touching our maine poynt; note also
from the 4. to the Ephesians, and from
the 11. to the Hebrewes, that although
Fayth is vnderstood by man, diuers
wayes; yet in the sight of God, there is
but one true Fayth proper onely to the
true Christian; and that is it which wor-
keth by Loue: And for more prooffe
thereof, note also in the 16. of S. Marke,
it is sayd absolutely, Hee that shall be-
leeue and be Baptized, shall be saued:
but hee that will not beleeue, shall be
damned. Whereby it is most euident,
that the Fayth of the Elect Christian,
and the Fayth of the Reprobate Chri-
stian, are diuers things: the one in Gods
sight, a true Fayth: the other, in Gods
sight, a false Fayth. But, Let God be
true, and man the lyer, Rom 3. For it
is

is not euery one that sayth, hee doth beleeue in God, that doth beleeue in God : neither is it euery man Baptized by man, that is Baptized by *h*oly Ghost : For then, contrary to the Scripture, noted befoze, God should iustifie the Reprobate, whom he hath already condemned : which to hold, were palpable absurditie. And to prooue this in more ample maner, note in the 8. of the Actes, it is sayd, that Simon Magus the Sorcerer, Beleeued, and was Baptized. Where we see, that both the outward profession of Faith, and the outward Sacrament of Baptisme, is called Beliefe, and Baptisme. But now the question is, whether Simon had true Faith and Baptisme, in the sight of God, or no ; that is to say, Whether he did Beleeue in heart, and was spiritually Regenerated, or no ? S. Peter sayth no : for in the same Chapter, note, that that wicked Simon shewing his hypocrisie (befoze knowne onely to God) by offering Money for a Spiritual-gift ; that blessed Apostle answered him, saying : Thy Money perish with thee, because thou thinkest

thinkest that the Gift of God may be
 obtayned with Money. Thou hast nei-
 ther part nor fellowship in this busi-
 nesse: for thine heart is not right in
 the sight of God. &c. Marke well here;
 the cause why God would not impart
 his spirituall Giftes vnto him: euen
 because his Heart was not right in his
 sight, (although at the first, it appeared
 right, according to the iudgement of
 man) for it can not be denied, that
 it was for want of true Fayth in heart,
 that hee could neither be spiritually
 regenerated by the Sacrament of Bap-
 tisme, nor reape any benefite at all
 by the imposition of the Apostles
 handes.

And therefore most notably did that
 learned Father (S. Augustine) say, in
 his 2. Booke against Cresconius, chap.
 21. That (the Apostle Paul affirming
 the Church to be subiect to Christ,*) * Ephes.
 the Church therefore ought not to pre-
 ferre her selfe before Christ, that she
 should thinke to be able to Baptize
 those which are condemned by him:
 but not possible of her selfe to Baptize
 D. them,

them, because he alwayes iudgeth truly; but the Iudges of the Church, as being men, are often deceiued, &c.

* Actes. 10.

And vpon the other side, S. Peter doth prooue also, * that it is not against Gods ordinaunce, that some should receiue the holy Ghost, before Baptisme: & thereby most euident, that not all those which die before the Sacrament can be ministred vnto them, (the same Sacrament not being contemned) are therefore excluded from the grace of Remission of sinnes, Iustification, and Sanctification. And this Truth, the Aduersaries themselves expressely auouch, in their Rhemish Annotation vpon y^e same place, saying: Such may be the grace of God sometimes toward men, and their charitie & contrition so great, that they may haue remission, iustification, and sanctification, before the externall Sacrament of Baptisme, confirmation, or penance be receiued: as we see in this example, where at Peters preaching, they all receiue the holy Ghost, before any Sacrament. But in the same, we learne one necessarie Lesson, that such not-
with-

withstanding, must needs receive the Sacramentes appoynted by Christ: which whosoever contemneth, can never be iustified. *August. super Levit. 9. 84.*

¶ And with this, we agree: for whosoever contemneth the Sacraments of Christ, contemneth Christ himselfe, being the Author of them; and therefore not to be iustified. But without such contempt, God forbid that (in case of necessitie) the want of the earthly matter, should forbid the sanctification of Infantes by the holy Ghost.

But to proceed in our Argument touching the faythfull Christian, if yet thou desirest more evidence therein; note againe our Saviour himselfe in the 17. of S. Iohn, where praying for his Apostles, & their true Successours (to wete, onely the Societie of true Believers, the Holy Catholike Church,) he sayth thus to his Father.

Sanctifie them with thy trueth: thy word is trueth. As thou didest sende me into the world, so haue I sent them into the world. And for their sakes, sanctifie I my selfe, that they also may

D 2.

be

* See also their Annotation vpon the 3. of S. Iohn verie 5.

be sanctified through thy truth. I pray not for these alone, but for them also which shall beleue in mee, through their word; that they all may be one as thou, ô Father, art in mee, and I in thee: euen that they may be also one in vs; that the world may beleue that thou hast sent mee: And the glory that thou gauest mee, I haue giuen them, that they may be one, as we are one; in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent mee, and hast loued them, as thou hast loued mee. &c.

If any man doe well consider vpon these former wordes of our Sauour, and yet hold an opinion that a Reprobate may be a true Beleuer, and therefore a true member of Christ; and so consequently a true Catholike: it may well be sayd, that the same man (albeit he hath both eyes and eares) can neither see nor heare Spirituall thinges, but therein altogether blind and deafe. For our blessed Sauour is here so plaine against such an obstinate and fleshly opinion

that our Aduersaries themselves also, are forced after a maner, to acknowledge the same trueth (being wholly against them, and yet not to vnderstand, that it is against them,) for in their Rhemish Annotation vpon the same place, thus they say: Christ prayeth that the Apostles, their successours, and all that shall be of their beliefe, may be sanctified in trueth. Which is as much to say, as to desire that the Church may euer haue the spirit of Trueth, & be free frō Error: Which Prayer of Christ, had not been heard, if the Church might erre. He expresseth (& it is a great comfort) that he praieth not onely for the Apostles, but for the whole Church after this: that is, for all Beleeuers. Thus far our Aduersaries; by which thou mayest wel perceiue their ignorance, in thinking that the Church of Rome doth not erre in Faith, vnlesse she erre in Doctrine and Profession: for they hold, that euery member therof, are sanctified creatures, so long as they continue in professing the beliefe of the same Church; notwithstanding, many of them Reprobates.

And this is their Doctrine in effect, whatsoeuer they say to the contrary: for they hold the trueth of Christian Religion, to be the true Profession of Christian Religion; albeit the Professor be neuer so wicked of life: for so they teach expressly, by their Rhemish Annotation vpon the 23. of S. Math. vers. 2. saying God preserueth the trueth of Christian Religion in the Apostolike See of Rome, which is in the new Law answerable to the Chaire of *Moses*, notwithstanding the Bishoppes of the same were neuer so wicked of life: yet though some Traytour as ill as *Judas* were Bishoppe thereof, it should not be preiudiciall to the Church and innocent Christians: for whom our Lord providing, sayd: Doe that which they say, but doe not as they doe. *Augustine Epistle 165.*

But note well by these thinges, who are the members of Christ, according to the Doctrine of our Aduersaries: and yet they can not be ignoraunt, that the Scribes and Pharisees did as much error in Faith and Doctrine, as in Manners
other

otherwise they would both haue beleeu-
ed in Christ, and taught Christ, where-
as through misbeleefe, they taught their
owne Doctrines and Traditions, euen
their owne workes and ordinances: And
therefore (according to our Saviours
direction*) not to be obeyed therein.

* Math. 16,

Again, those Aduersaries can not o-
therwise but acknowledge, that if Christ
prayed for true beleeuers only, and not
for Reprobates, (as we haue noted from
the 17. of S. Iohn) it followes of necessi-
tie, that reprobates are neither to be rec-
koned in the number of the faithfull, nor
to reape any benefite at all, by that prayer
of Christ. But by their doctrine, we may
prooue by good consequence, that any vi-
sible Congregation, outwardly profes-
sing the truth of Christian Religion, is
sanctified, by the aforesaid prayer of our
Saviour, and made one with the Father
and the Sonne, as being true members
of Christ, notwithstanding, all Repro-
bates; for according to their peruerse
opinions, deadly sinne without Heresie,
doth not make any seperation in the holy
Church. But how this doth agree with

* I. Iohn. I.

holy Scripture, note yet a litle more.

That which we haue scene, & heard, (sayth S. Iohn*) declare wee vnto you, that yee may also haue fellowship with vs; and that our fellowship also may be with the Father, and with his Sonne Iesus Christ. And these things write we vnto you, that your ioy may be full. This then is that Message which we haue heard of him, and declare vnto you; that God is Light, & in him is no Darknesse. If we say that we haue fellowship with him, & walke in darknesse, we lie, and doe not truly. But if we walke in the light, as hee is in the light, we haue fellowship one with another, and the blood of Iesus Christ his sonne, cleanseth vs from all sinne.

Loe heere the true holy Catholike Church, cleansed & sanctified by Christ, That he might make it vnto himselfe a glorions Church, not hauing spotte or wrinkle, or any such thing; but that it should be holy and without blame. Ephe. 5. And therefore vndoubtedly it consisteth not with Reprobates & sayth-lesse people, that walke in darknesse; but

but with those onely, that remaine in that true Light, Christ. For, (as the same Euangelist sayeth *,) Hee that sayeth * 1. Iohn. 2. that he is in that Light, and hateth his Brother, is in Darkenesse vntill this time. Hee that loueth his Brother, abideth in that Light, and there is none occasion of euill in him : But hee that hateth his Brother, is in Darkenesse, & walketh in Darkenesse, and knoweth not whither he goeth, because that Darkenesse hath blinded his eyes. &c. In this are the children of God known, and the children of the Deuill. Whosocuer doeth not Righteousnesse, is not of God; neither he that loueth not his Brother. &c *. And then a litle * 1. Iohn. 3. after in the same Chapter : My litle children (sayth hee) let vs not loue in word, neither in tongue onely; but in deed and in truteth : for thereby wee know that wee are of the trueth, and shall before God assure our heartes.

Marke well heere, that it is not the Profession of Christ in word and tongue only, that proues vs to be of the trueth; but by expressing him in deede and in trueth,

* 2. Cor. 13.

trueth, thereby we know that we are in the true Fayth. And therefore let vs prooue our selues, as S. Paul sayth *. Prooue your selues (sayth hee) whether yee are in the Fayth; examine your selues: Know ye not your owne selues, how that Iesus Christ is in you, except ye be Reprobates. &c. By which hee doth giue vs clearely to vnderstand, that a Reprobate is neither in the true Faith, nor a member of Christ: and then of necessitie, no true Catholike. And therefore let no man thinke that hee is in the number of the Faythfull (a true Christian, and a true Catholike) vnlesse he be indued with a Fayth working by Loue: for that Fayth, is onely the true Fayth.

* 1. Tim. I.

Sim. Thou hast here, by holy Scripture, made that trueth so apparant, that none but faythlesse people (hearing thee) will denie it. For indeed (as the Apostle Paul sayth *) *Godly edifying is by Fayth:* but not by a Fayth in Profession onely; for immediatly in the same place, he sayth also, that *the end of the Commaundement, is Loue out of a pure heart, and of a good Conscience, and of a*
Fayth

Fayth vnfeigned.

Fid. That Scripture is well noted by thee; for from thence also we proue, that among prolesed Christians, there is both a True Fayth, and a Feigned Fayth. But it is not the Feigned Fayth that iustificeth, but the True Fayth; for that purifies the heart (sayth S. Peter*,) * Actes. 15. and the heart being purified, it can not otherwise but be acceptable to God: for, Blessed are the pure in heart, for they shall see God. &c. *Math. 5.* And so consequently it is most euident, that he that Beleeueth, shall be saued. Paul and Silas being in Prison, it was demaunded of them by the Taylor, What hee must doe to be saued? They answered: Beleeue in our Lord Iesus, and thou shalt be saued. &c. *Actes 16.* By which it is also euident, that no Reprobate beleeues in our Lord Iesus; and therefore none of them better then a Faythlesse creature. For, let the Religious Papist note from the 16. Chapter of the Gospel according to S. Iohn, that the Spirit of trueth reprooues all Worshippers of the Sinne of Infidelitie. Why? because they beleeue

belceue not in Christ. Let him note also from the 5. Chapter of the same Gospell, that our Saviour himselſe doth proue it an impossibilitie, for meere wordlings to haue true faith, and why? because they receiue honor and glory, one of an other, and seeke not the honor and glorie which is of God onely. How can ye beleeue (sayth Christ) which receiue honour one of an other, and seeke not the honour that commeth of God alone. &c. But who are they that seeke more y^e honour & glorie of men, then foolish worldlings that say in heart, there is no God?

Sir. Not any other, vndoubtedly; and therefore me thinks that these few places of Scripture by thee cited, are sufficient to lay open the trueth of this matter, being so euident a trueth, that our aduersaries themselves, are often times forced to acknowledge it. For besides that which thou hast noted before, I note also in their Rhemish annotations vpon the first Chapter of the Epistle to the Romanes (where the Apostle proues that the Iust liue by fayth) that it is true fayth onely, which
 distin-

distinguisheth betwene the iust and the vniust. Note here their owne wordes. It is our Fayth (say they,) that is to say, the Catholike beliefe (sayth S. Augustine lib. 3. cont. 2. Ep. pelag) which maketh a iust Man, and distinguisheth betweene the iust and the vniust, and that by the law of faith, and not by the law of works. Whereof it riseth that the Jew, the Heathen Philosopher, and the Heretike, though they excelled in all workes of morall vertues, could not yet be iust: And a Catholike Christian man living but an ordinary honest life, either not sinning greatly, or supplying his faultes by penance, is iust. And this difference riseth by faith: Not that faith can saue any man without workes: For it is not a Reprobate faith that we speake of (as the holy Doctour sayth) but that which worketh by charity, & therfore remitteth sinnes and maketh one iust. See S. Augustines place. Thus far they; wherein they expressly prooue by S. Augustine, that the Fayth of a Reprobate, and the Fayth of a true Catholike, are diuers thinges. And indeed the truth there-

thereof is so manifest, that they can not well deny it. For I note also in *M. Persons Resolution* (printed in *Anno 1607.*) three severall places, evidently prooving the same trueth.

First, Page 64. and 65. after his al-leadging of *S. Augustine* touching the same matter, he alleadgeth also *S. Gregorie Byshoppe of Rome*, saying. The very same discourse maketh *S. Gregorie the great*, out of Holy write upon this poynt: for hauing considered those most comfortable words of Christ to *S. Thomas* *, Blessed are they who haue not seene, and yet haue beleueed; hee annexeth, as followeth *. Perhaps heere, euery Christian wil say within himselfe, I doe beleue, and therefore I am blessed, and shall be saued: Wherein he saith trueth, if his life be answerable to his beliefe: for that a true Faith doth not contradict in manners, the things which it professeth in words. For which cause, it was sayd of certaine false Christians by *S. Paul* *. That they confessed God in wordes, but denied him in deedes. And by *S. Iohn*. * That whosoever sayeth

* Iohn. 20.

* Greg. Hom.
29. in Euang.

* Tit. 1.

* 1. Iohn. 2.

sayeth, he knoweth God, and keepeth not his Commandementes, is a lier. &c. Which being so, wee must examine the trueth of our Fayth, by consideration of our life: for then, and not otherwise, are wee true Christians, if wee fulfill in workes, that whereof wee haue made promise in wordes: that is, in the day of our Baptisme, wee promised to renounce the pompe of this world; together with all the workes of iniquitie: which Promise, if wee performe now after Baptisme, then are we true Christians, and may be ioyfull.

And in an other place (sayth M. Lib. 33. Morall. Persons) the same holy Father addeth Cap. 6. this *. For that diuers men are Christians in Profession and fayth onely, and not in life: Wherehence it is sayd by the voyce of trueth it selfe, Not euery one that sayth to me, Lord, Lord*, shall enter into the Kingdome of heauen. And againe, Why doe yee call mee Lord, Lord, and doe not performe the things I tell you. Wherehence it is, that God complained of his old people the Iewes, saying: This people honoreth me with their

Math. 7.

* Mark. 7.

* Psal. 77.

their lippes, but their heart is farre of from mee*. And the Prophet Dauid of the same people*: They loued him with their mouth, & with their tongues they lyed vnto him. &c.

Hitherto S. Gregorie, cited by M. Persons: in which, hee doth manifestly prooue, that Fayth onely, without Loue, is but a feigned Fayth; and therefore a Christian in profession onely, but a feigned Christian: for (sayt he) a true Fayth doth not contradiete in manners, the thinges which it professeth in wordes.

Fid. Indeed hee doth prooue it most manifestly, because hee prooues it by Scripture: for what can lay open the same truth more manifest, then to prooue that the holy Scripture accountes such counterfeite Christians, which professe God in wordes, and denie him in deedes, to be mere lypers to God (touching Fayth) howsoeuer men accountes of them. Therefore seeing M. Persons doth sometimes confesse the trueth against himselfe, let vs heare a litle more, what thou hast noted herein from him:

for

for it may please God, that by his words,
the Religious Papist may vnderstande
the same Trueth.

Sim. God graunt hee may; and in
hope therof, I note secondly, page 155.
where he sayth: Sure I am, that the ve-
rie shame of the world, maketh vs to
haue more regard in offending the
poorest friend we haue in this life, then
a wicked man hath in offending Al-
mightie God: which is an intollerable
contempt of so great a Maiestie; and
such a contempt indeed, as God him-
selfe doth account to proceed of plaine
infidelitie. For whereas at a certaine
time hee had declared his owne great
power, by the mouth of *Ieremie* *, and
threatned many punishmentes to the
Iewes for their wickednesse, they were
nothing moued therewith: where-
vpon he commaunded him to returne
again vnto them, and to say these
wordes. *Heare thou foolish people, which
hast no heart: you that haue eyes and see
not, eares & heare not: And will ye not then
feare mee? Will ye not tremble in my sight,
which haue set the Sandes for a bond vnto the*

* *Ierem. 5.*

C.

Sea.

Sea, and haue giuen him an eternall precept, which he shall not breake? &c. This people hath a faythlesse heart, &c. Which is as much, as if he had sayd; That this lacke of Feare in the Jewes, proceeded of their defect of Fayth: for if they had beleeued him to be indeed so powerfull, terrible, and full of Maiestie, as the Scripture setteth him downe; they would haue conceiued more feare in offending him. And thus much for the Second place; which I thinke is so cleare for the matter in hand, that it needes no explication therein.

Fid. None at all truely; And if the third be answerable to the two former, they may be wel brought forth, for three substantiall witnesses, against the Iesu himselfe else where. And therefore proceede in Gods name, to the 3. place.

Sim. I proceede in the same name and note Thirdly, page 663 and 664 where (speaking of negligent persons) he saith, I comprehend vnder the name of negligent, all carelesse and dissolute people, which take to heart, nothing that pertaineth to God, or Godlinesse

but onely attende to Worldly affaires, making their saluation, the least part of their cogitations. And vnder this kind of negligence is contained, both Epicurisme (as S. *Paul* noted in some Christians of his dayes, who beganne onely to attende to cate and drinke, and to make their bellies their God,* as many of our Christians now doe) and also a * Rom. 16. secret kinde of Atheisme, or denying God; which is to deny him, not in wordes, but in life and behauour, as S. *Paul* expoundeth it*. For albeit these men of whom I speake, doe in wordes Tit. 1.3. confesse God, and professe themselves to be as good Christians as the rest, yet secretly indeed they doe not beleene there is a God, in such maner as they ought; especially with his attributes, that are inseparable from him; as namely, of his infinite knowledge, Prouidence, care, and disposition of Humane affaires, Iustice, Iudgement, Punishment, & the like: These (I say) they doe not in effect beleene, as their life and doings doe declare. Which secret, holy Scripture discouereth plainly,

E 2.

though the way to perdition, seemes at the first, very pleasant and delectable to walke in, yet in very deed it is not so; for (according to the same sacred Scripture) the further we walke in it, the worse we shall finde it: but contrariwise, the further we walke in the way to Heauen, (although at the first it seemes vnplesant) the better we shall find it. Now, we will say vnto this good God, that we do beleue him, and therefore wee will forsake our owne foolish fancies, and trust in his word onely: but when it comes to the tryall, what doe wee then? Alasse, we forsake the good Direction of the Spirit of Trueth, & trust rather to the deceitfull inticementes of the World, the Flesh, & the Diuell: And so we forsake the good way to life, and follow the euill way to death; vnlesse God giue grace of Repentance, (for to repent also, is the gift of God:) But if it please him to call backe some of vs by true Repentance, and let the rest run on to destruction (as by his iustice he may do both;) the question is then, what wee shall repent most: The answer is manifest: that we

we shall repent nothing more, then that we did not belecue and trust onely in Gods word, touching those two wayes so much opposite one to another: for had we truly beleued his words therein, we should then haue walked rightly, & not to haue had that iust cause to accuse our selues, in mistrusting God, and trusting his enemies (the Flesh, the World, and the Deuill.) It is not possible for a Traveller (hauiing a good Guide to direct him in his way) to say truly, that he doth trust onely to the direction of his Guide, and yet resist him by following a contrary direction. Therefore it followes of necessitie, that the Reprobates walking in the way to Death, is onely for want of true Fayth: and the Elect walking in the way to Life, is onely by true Fayth: for the faythfull man doth not this or that good whatsoeuer, thereby thinking to merite Heauen, by his workes; but hee doth it onely because God hath told him, that so to doe, is the way which he must walke in*, traueilling to Heauen, and so consequently, (beleeuing God, as Abraham did (he is Iustified

* Psal. 143 &
Ephes. 2.
Gen. 15.

sted by his true fayth inseparable from
charitie. Whereby wee see, that the
Scriptures being rightly vnderstoode
touching fayth, they can hardly be mista-
ken, touching Iustification.

Sim. Very true, and therefore it see-
meth to me, that if the religious Papist
would consider well both of *S. Paul*,
and *S. James*, touching faith and Iusti-
fication; they could not be so much de-
ceiued therein as they are: For first, it is
euidēt, that *S. Paul* treateth onely of
that fayth which worketh by loue,
where he sayth, that a man is iustified
by faith without the works of the law:
And I note also that the same Iustifica-
tion which he there treats of, is a Iusti-
fication before God. Now in confer-
ring *S. Paul* with *S. James*, I thereby
find, that *S. James* treateth against a
vaine Fayth onely, which neuer wor-
keth by Loue; and therefore can not
Iustifie at all, neither in the sight of
God nor man; for he tearmes it a dead
and idle Fayth; which in deed is no
Fayth in effect: and therevpon hee
treates of a Iustification (or a declarati-

* Rom. 3. and
4. & Gala. 5.
and 6.

* Iam. 2.

on of being iustified before men) by Workes, and not by such idle Fayth onely.

Fid. Thou hast well noted those two blessed Apostles: for if the Fayth and Justification which S. Paul treates of, were the selfe same Fayth and Justification which S. Iames treates of, all the Doctors in the world could not auoyde a manifest contradiction betweene the two Apostles: which to hold, were apparant blasphemie; and therefore it followes, that the one treates of a true Fayth; the other, of an idle Fayth: the one, of Justification before God; the other, of Justification before men. For, (according to S. Peter*) the Elect themselves, haue no other way to make sure to themselves, their calling, & election, but onely by walking in those good workes, which proceed from that Fayth by which they are already iustified in the sight of God. And to make it plaine and euident that S. Iames his Justification by Workes, is onely meant in the sight of men, let vs note heere a litle what he sayeth in the same Chapter. If a man
say,

* 2. Pet. i.

say, hee hath Fayth, when hee hath no Workes, (sayth hee) can that Fayth saue him? &c. Againe, Shew me thy Fayth, out of thy Workes; and I will shew thee my Fayth, by my workes. Note heere (I say) hee sayeth not, If a man haue Fayth, & haue no Workes, &c. but, If a man say, hee hath Fayth, &c. thereby to giue vs to vnderstand, that a man may say hee hath Fayth, when hee hath it not, and so deceiue many: but to prevent that deceit, hee sayth, Shew mee thy Fayth out of thy Workes; nat, Shew **G D** thy Fayth, out of thy Workes: for hee knew well that God iudgeth not according to the outward appearance, but according to the beleeu- ing or unbeleeu- ing heart. Moreouer, he sayth in the same Chapter: Thou beleeuest that there is one God; thou doest well: the Devils also beleeue it, and tremble. Note, hee sayth not, Thou beleeuest in God: for the Devils doe not so beleene nor none of all his children the Reprobates. Therefore let all such vaine men know, that their Fayth without Workes, is idle: that is to say, no
Fayth

Fayth in the sight of God. Againe, prosecuting the same matter, he sayth moze; Was not Abraham our Father, iustified by workes, when he offered his Sonne Isaac vpon the Altar? We answere, verily he was so iustified, but let S. Paul answere how: If Abraham were iustified by workes (sayth S. Paul*) he hath wherein to reioyce, but not with God. And why not with God: because by the workes of the Law, no Flesh shall be iustified in his sight.* Loe here, S. Paul agrees with S. Iames, that Abraham might be iustified by workes, but not with God: And therefore it must needes be with men. For who dares thinke now, that S. Iames was not of the same minde with S. Paul.

* Rom. 4.

* Rom. 3.

Simp. God forbid that any man should be so faythlesse, as to thinke the Saintes of God to be opposite one to an other touching Fayth and Iustification. But how doth the counterfeite Catholike vnderstand S. Paul, treating of Iustification with GOD by true Fayth onely; or by true Fayth without the works of the Law: for in sense,
both

both are one ?

Fid. Very ill; for not understanding, that true Fayth, and Loue, are inseparable thinges, they altogether mistake the Apostle therein; sometime alleading that he doth but exclude Ceremoniall woorkes onely *. But the Apostle himselfe in the same Chapter, doth manifestly confute that vaine interpretation, by establishing the same Law, of which hee spake of before; and therefore not the Ceremoniall Law. An other time they alleadge a former, and a latter Justification with God: the first, without Woorkes: the second, by Woorkes. They expressly teach, that no man attaineth his first Justification by his Merites, but meerely by Christes Grace and Mercie. And this is most true; and therefore by their acknowledging of this trueth, my hope is great, that they will agree with vs in the ende, touching this poynt: For sure I am, that they are not so ignorant, as to thinke that almighty God doth see more at one time then at an other, and thereby forced by Justice, to recall his former gift and grace,

in

* See their Rhemish Annotations vpon the 3. to the Rom. vers. 20. and their marginall note vpon the 24. verse,

* Rom. 8.

* Rom. 8.

* Ioan. 6.

* 1. Cor. 12.

in calling and iustifying a Reprobate. No verily, there is no such alteration in his doinges, and that is prooued sufficiently before: For whom he iustifieth, them also he gloryfieth.* And therefore if God, with the meritts of Christ, be to the faythfull, what can preuaile against them: can the gates of Hell: (which are mortall sinnes, as I noted before from S. Ambrose) not possible, for they preuaile onely against all Reprobates, and therefore not against the faythfull, which are led by the holy Spirit*, and not by flesh and blood; (and by the fruites of that Spirit, they are known) for they are the Children of God, and heires by promise: At one worde, they are the faithfull and blessed seede of Abraham, and who is that but Christ: for they dwell in Christ, and Christ dwelleth in them;* Christ the head, and they the members, all one mysticall body, and participating of one spirit,* for he that hath not the Spirit of Christ, is not of Christ at all, but as many as are led by that spirit, they are the adopted sonnes of God: Rom. 8. And he that is borne of God sinneth

neth not: * That is to say, although by * 1. Iohn. 3.
frailtie, and by meanes of the sicknesse of
sinne, dwelling in the outward man the
flesh, he may offend contrary to the Law,
yet the heart being purified by fayth in
Christ Iesus, (and therefore with con-
sent and will, not possible to delight in
sinne) is thereby iust in the sight of God,
as being wholly obedient to the holy spi-
rit. So that the inward man seruing the
law of God, and delighting therein, the
sinne in the outward man, is thereby
pardonable and not to death: For the
grace of God by Iesus Christ our Lord,
hath deliuered him from the body of that
death. And this doth S. Paul manifestly
proue in the 7. and 8. Chapters to the
Romanes, For there is no condemnati-
on to those that are in Christ Iesus, &c.
whereby we see, that the faithfull, being
bozne of God, and iustified by fayth, can
not sinne to death, for deadly sinne and
grace, can not concurre togeather; and
that the Aduersaries themselves grant
for truth; for in their Rhemish annotati-
on vpon the sixt verse in the third Chap-
ter of the first epistle of S. Iohn, they ex-
pessely

preſſely auouch as followeth.

Among many good ſenſes (ſay they) giuen of this place, this ſeemeth moſt agreeable, that the Apoſtle ſhould ſay, that mortall ſinne doth not conſiſt together with the grace of God; and therefore can not be committed by a Man, continuing the ſonne of God. And ſo is the like ſpeech in the 9. verſe following, to be taken. See *S. Hierome, lib. 2. cont. Iovinianum. c. 1.*

Here againe thou ſeeſt, that they agree with vs; for we auouch the ſame truth: the onely doubt therein betweene vs, is whether Almighty God doth at any time accept a Reprobate, for his adopted Sonne and Heire by Promise. But the anſwere is euident by Scripture* (as I haue noted already) that it can not ſtand with his infallable Iudgement, ſo to doe. Therefore let the counterſeite Catholike learne hereby, to make a better diſtinction betweene Deadly ſinne, and Veniall ſinne, then hitherto he hath done: for it is but a vaine ſpeech to ſay, that ſome ſinnes may be beſides the Law, and yet not againſt the Law. For
to

* Rom. 8.

to answere them briefly therein, let them vnderstand, that to be besides the Law, is not to be with the Law. But the trueth himselfe doth affirme, that Hee that is not with him, is against him.

Math. 12. Whereby wee see also, that whosoever is not in the societie of the Faithfull, (the elect Children of God) is against Christ, whatsoeuer hee professe. And this trueth also, the Aduersaries themselves confesse in a manner; for vpon the same wordes in *S. Math.* thus they note. They that are indifferent (say they) to all Religions, commonly and fitly called *Neuters*, ioyning themselves to neither part; let them marke these wordes well, and they shall see, that Christ accounted all them to be against him & his Church, that are not plainely and flatly with him and it.

But heere from themselves, wee note againe vnto them: first, that Christ by the same wordes, doth likewise account all to be against his law, that is not plainly and flatly with his law; and therefore no sinne veniall, that is not truly repented.

ted. But there is no true repentance without amendement : and pardon by true Repentance, is a peculiar gift belonging onely to the saythfull : for holy Scripture doth affirme ; That all the Prophets giue witnesse, that through Christ, all that beleue in him, shall receiue remission of sinnes *. But the Worldling, and the vnfaithfull, shall die in their sinnes *.

* Actes. 10.

* Iohn. 8.

I note vnto them also, from the former wordes of our Saviour in S. Math. that he that professeth Christ by wordes, and denies him by deedes, is not plaine-ly & flatly with Christ and his Church; and therfore consequently by their owne doctrine, against Christ & his Church : And whosoever is against Christ and his Church, is no better then an Anti-christ in the sight of God, although in the sight of some men hee may seeme to be the head of the same Church, the Spouse of Christ.

But to giue them yet a litle more ayde, toward the recalling of that grosse error of theirs, in taking a counterfeite Catholike for a true Christian ; let them
note

note also their palpable ignorance (in their Rhemish Annotation vpon the 31. and 32. verses of the 22. of S. Luke,) by mistaking the effect of our Lords Prayer, praying for the Fayth of S. Peter, that it should not faile. For by their owne doctrine therein, they may well discern, that they are constrained to argue absurdly in maintayning Error by Scripture. And that thou mayest not be ignorant thereof, I will heere note vnto thee, what they there affirme, and so conclude.

Lastly (say they) to put them out of doubt, hee calleth *Peter* twise by name, and telling him the Devils desire to sift and try them all to the vttermost (as he did that night) sayth, that he hath specially prayed for him, to this end, that his Fayth should neuer faile: and that hee being once conuerted, should after that, for euer confirme, establish, or uphold there in their Fayth: Which is to say, that *Peter* is that man whom hee would make superiour ouer them and the whole Church. Whereby we may

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learne, that it was thought fit in the providence of God, that hee who should be the head of the Church, should haue a speciall priuiledge by Christes Prayer and Promise, neuer to fayle in Fayth: And that none other, either Apostle, Byshoppe, or Priest, may challenge any such singular or speciall prerogatiue, either of his Office or Person, otherwise then ioyning in Fayth with *Peter*, and holding of him. &c.

Note here by the way, that by these their owne wordes, wee may lay open their banitie herein: for wee may say word for word against them, that which themselves heere asouch touching *S. Peter*: to meete, That none other, either Apostle, Byshop, or Priest, may challenge any such singular or speciall prerogatiue, either of his Office or Person, otherwise then ioyning in Fayth with *Peter*, and holding of him. And therefore, let neither the Byshoppe of Rome, nor any else whose euer challenge any such singular or speciall prerogatiue,

time, either of his Office or Person, otherwise then loyning in Fayth with Peter, and holding of him; for the Fayth in S. Peter, which our Lord prayed for to continue in his Church, was such a Fayth, as Hell gates could not preuaile against it: and therefore not the Fayth in a Reprobate, as they vanelly goe about to procure in the same place. For a litle after their former wordes, and the citing of some of the auncient Fathers, touching their commendations of S. Peters Fayth in his true successors, (which we also highly commend) they proceed in their ignorance, saying: It is not meant that none of Peters seate can erre in person, vnderstanding priuate Doctrine or Writings; but that they can not, nor shall not ever iudicially conclude, or giue definitiue sentence for falsehood or Heresie against the Catholike Fayth, in their Consistories, Courtes, Councils, Decrees, Deliberations, or Consultations kept for decision and determination of such controuerfies, doubtles, or questions of

¶ 2.

Fayth,

Fayth, as shall be proposed vnto them: because Christes Prayer and Promise protecteth them therein, for confirmation of their Brethren. And no marvaile that our Maister would haue his Vicars Consistorie and Seate infallible, seeing euen in the Old-law the High Priesthood and Chaire of *Moses* wanted not great priuiledge in this case, though nothing likethe Churches and *Peters* prerogatiue. But in both, any man of sense may see the difference betweene the Person and the Office, as well in doctrine as life. *Liberius* in persecution, might yeeld: *Marcelinus* for feare, might commit Idolatrie: *Honorius* might fall to Heresie: and more then al this, some *Iudas* might creep into the Office: And yet all this without preiudice of the office & seat, in which (saith *S. Augustine*,) our Lord hath set the doctrine of Trueth. *Caius* by priuiledge of his Office, prophecied right of Christ: but according to his owne knowledge & Fayth, knew not Christ. And so forth, to the end: and all to no other

* Deut. 17.

* August. Ep.
166. in fine.

other end, but to prooue (contrary to * In pag. 77. themselves, noted before *) that the Fayth which our Lord there prayed for, to continue in his Church, might be as wel in a Reprobat, as in a true Christiā. And so if Antichrist himselfe possesse S. Peters Chaire, yet could it not be preiudiciall to the Church; Because (sayth their Doctrine) hee can not, nor shall not euer iudicially conclude or giue definitiue sentence, for Falsehood or Heresie against the Catholike Fayth, in his Consistorie Courtes, Councils, Decrees, Deliberations, or Consultations kept, for decision and determination of such Controuerfies, Doubtes, or Questions of Fayth, as shalbe proposed vnto him: because Christs Prayer & Promise protecteth him therein, for confirmation of his Brethren. But iudge thy selfe now, whether this Doctrine of theirs, be against Diuine reason, or no?

Simp. If I should iudge it to be according to diuine Reason, I shoud thereby declare my selfe to be a meere Child in sense and vnderstanding: But

*Gal. 3.

finding their absurdities to be so manifest, I may well say vnto Romish Catholikes, as S Paul sayd vnto the Galatians. *O senslesse Romanes! who hath bewitched you, that yee should not obey the trueth?

Fid. Thou maist well say so indeede, and speake according to trueth; for note yet a little more fro their aforesayd doctrine. Christ prayed for S Peter, and for his succellour Honorius, that their sayth shoulde neuer fayle: That is to say, (sayth their doctrine) Honorius his sayth shall fayle, (and so Christes promise shall be broke) but it shal not faile at such a time, & in such a place, (and so though Christis promise be broken at one time, yet it shal be performed at an other time) to wete, when he is in his Consistorie; for in his Courtes, Councells, Decrees, &c. his sayth shall not fayle. Caiphas did once by priuilege of his office, prophecie truly of Christ, therefore in respect of that office (according to their doctrine) he could not iudicially giue false sentence in his Consistorie, Courtes, Councells, Decrees,

crees: &c. No, albeit he did there giue sentence against our blessed Lord & Sauour Iesus Christ, as being a Blasphemer, and worthy in his iudgement, to die a most shamefull death *.

* Math. 26. &
27. Mark. 14.

But alas, if such absurd Equiuocation be allowed for good and lawfull, among counterfeit Catholikes, no maruaile then though they haue so long maintained Erronious opinions, by their counterfeit Catholike faith. But let vs hope still for amendement; for as good Custome by continuance of time, doth ouercome bad Custome: so I hope, that in good time, by a true Faith, they will altogether banish that counterfeit Faith of theirs, and so become spiritually wise in sense and vnderstanding, according to that good counsaile of blessed Paul, saying: * Brethren, be not Children in vnderstanding: but as concerning Malicioussnesse, be Children; but in vnderstanding, be of a ripe age.

* 1. Cor. 14.

If our Sauour had expressely by name, commaunded Obedience to the
F 4. euill

* Math. 23.

* In his 46.
Treatise vpon
S. Iohn.

euill Bpshoppes of Rome, (sitting in Peters Chaire) in that which they sayd & taught, as he did to the Scribes and the Pharises, sitting in the Chaire of Moses * (and vnder their names, to all Ecclesiasticall authoritie, onely excepting their owne Ordinaunces, contrarie to his; and therefore properly their owne workes,) hardly should wee haue layde open to our Adversaries, the true meaning thereof: and yet doth S. Augustine explicate the same trueth most manifestly, saying: * Our Lord himselfe doth declare vnto you, what Hirelinges are. The Scribes and the Pharises (sayth he) sit in the Chaire of *Moses*: what they say, doe; but what they doe, that doe not. What other thing sayd hee, but by Hirelinges, heare the voyce of the Shepheard? for sitting in *Moses* Chaire, they teach the Law of God; therefore God teacheth by them: But if they teach their owne; neither heare nor doe (what they say,) for truly, such seeke their owne, not those thinges which are of Iesus Christ. &c. Behold
heere,

beere, If they teach their owne (sayth S. Augustine,) follow them not: that is to say, (according to S. Paul *) If * Gala. 1.
 the Church of Rome, or an Angell from Heauen, preach vnto you, otherwise then that which wee (the true Church) haue preached vnto you, let him be accursed. Therfore, whosoever they be that preach and teach, let it be well noted in them, (according to the Apostles direction in the same Chapter) whether they preach Mans doctrine, or Gods: Whether they haue the wordes of eternall life, or no *: Briefly, whether they haue that * Iohn. 6.
 Trueth, which hath been from the beginning, or no *: * 1. Iohn. 2.

Sin. Doeſt thou not comprehend vnder the name of Hirelings, all those Church-men, which seeke more their owne Earthly commodities, then the glorie of God?

Fid. Yes verily, for they deserue no better name, and S. Augustine doth auouch as much in effect, (in the last place cited from him) saying, Many in the Church, follow after Earthly matters, yet

yet they Preach Christ, and by them, the voyce of Christ is heard : But the Sheepe follow not those Hirelinges, but the voyce of the Shepheard by their meanes.&c.

And therfore to conclude at this time, because thy Demozie being weake, can not well permit vs any longer discourse; note finally (as a thing well worth the noting) that euen as the saythlesse Iewes were deceiued by Hirelinges, succeeding in the Chaire of Moses, without the sayth of Moses; so are the counterfeite Catholikes deceiued by Hirelinges, succeeding in the Chaire of Peter, without the sayth of Peter. But as it did please almightie God, to confound the errour of the first, by a true sayth, and the right vnderstanding of holy Scripture; so I hope it will please his diuine Maiestie, in good time to reforme the errour of the other, by the same true sayth, and right vnderstanding of holy Scripture: And that it may be the sooner effected, let both Protestants and Papists, (for too many of both sides,
wants

wants true fayth) pray dayly to that iust
and mercyfull God, that they may be all
indued with that fayth which woꝝketh
by loue : For thereby (as being the only
meanes,) we shall become all in generall,
true Catholikes, and then more zealous
in Gods seruice, and more desirous to
helpe one another, both for Body and
Soule, then heitherto wee haue beene :
And so by the grace of perseuerance,
both to liue and die, in vnitie, peace, and
concord. Which heauenly blessings,
God of his Infinite goodnesse graunt
vnto vs all.

Sim. Amen. And euen so with vn-
feyned thanks I bid my best Friend
farewell.

Fid. Farewel, harmelesse Simplicities.

FINIS.

Let no man deceiue himselfe : If any man among
you seeme to be wise in this world, let him be
a foole, that he may be wise : for the wisdom
of this world, is foolishnes with God. &c. 1. Cor. 3.

Laus Deo, et pax Christianis.

Gloꝝy be to God, and peace among Christians.